

THE CHURCH IN THE VALLEYS.

(Continued.)

Father Kelly made two visits to Utah. During his second visit he purchased the lot on which the present church stands. In 1864 Father Kelly made a brief visit to the former scene of his labors, and with the writer, called on Brigham Young, who received him most cordially, and expressed his regret that Father Kelly did not continue his ministrations in Utah; and before his departure presented him with a new book with his autograph. The friendly feelings shown by Brigham Young were sincere. They were mutual too, for Father Kelly told his companion, the writer, that on different occasions when he called on Brigham Young he always befriended him. After securing the lot purchased for the church, it was found that there was a flaw in the title. The title to the property purchased in good faith, was to be legally contested. Father Kelly told the writer that he wanted no legal proceedings; that he bought the property in good faith, and paid the market price for it, and would abide by the decision of the court. As a compromise it was so agreed. They called on Brigham Young and his decision was that a clear title should be given to the Father, and all counter claims against the property should be wiped out. This decision was final, and a perfect title to the property was secured.

On another occasion Father Kelly received a written notice to leave the city. It was after the burial of Dr. Robinson, whose funeral he attended. Next day he repaired to the office of Brigham Young, handing him the notice. It was read carefully, and after pausing for a few minutes, Brigham said, "Father Kelly, that was never written by me, and I can prove that from the quality of the paper used. You remain, and I will see that you shall not be disturbed, and that not even a hair of your head shall be touched." He did remain, and said that the expedition made to him was most plausible.

Reference is made to these facts because the writer has seen articles written by sensational writers who only distorted the real facts, but presented Father Kelly as being in eminent danger of his life. The charge has no foundation in fact, was never repeated as such by the priest himself; on the contrary he considered himself entirely safe, and looked upon Brigham Young as a devoted, sincere friend. His first services were held in the old assembly hall, which, as a mark of courtesy, was placed at his disposal.

Father Kelly returned to the diocese of Maryville in the winter of 1866. In 1868 Right Rev. P. Bachmann was consecrated titular Bishop of Eilat, and Vicar Apostolic of Colorado and Utah. He appointed Father Foley pastor of Salt Lake, and surrounding districts, the same year. The Bishop himself officially visited Salt Lake and other cities in 1868. During his journey he was the guest of Justice Thomas Marshall, who held mass in his house. Father Foley, during his pastorate, held services in a small adobe building which has long since disappeared, to make way for the present church edifice. The members of his congregation at the time were very few. Those given to the writer as practical members were Mrs. Thomas Marshall, Mrs. Governor Vaughan, J. J. Burns, C. C. O'Reilly, Judge Barron, J. L. Burns, C. C. O'Reilly, Mrs. Simpson, and family. Father Foley continued his ministrations till the end of 1870, when the Holy See, at the urgent request of the Vicar Apostolic, placed Utah temporarily under the jurisdiction of San Francisco.

(To be Continued.)

This is the most palmarious. The hour shows the necessity of unity. We have stood apart long enough. We have misunderstood one another too long. The Catholic societies of England can unite in a federation, surely the Catholics of America can do likewise. There will be loss to none; there will be strengthening of all. Let us unite.

Catholic Charities in New York.
Rev. Thomas L. Kinkadee, supervisor of Catholic charities, has written a long letter to Comptroller Coler presenting his views in the matter of public aid to private charities. He regards the matter as a city contract, and endorses "the equal pay for equal work" principle. He takes exception, however, to the idea of "paying for expenses only," as likely to encourage extravagance.

He says that the institutions under his supervision are able to give their inmates better care than they could do in public institutions, and can do it more cheaply. As an instance of how figures, he explained, may give false ideas, he calls attention to the fact that of the \$175,000 paid out for "salaries" by the New York Foundling asylum, \$160,000 goes to the poor, respectable women who nurse over 1,200 of the foundlings in their own homes. He also takes exception to the idea that private charities are a drain on public subsidies; he says that the public subsidies are increased, and maintains that they are only deducted into other equally charitable channels.

He presents tabulated statements showing the various Catholic charitable institutions in the city receive annually \$1,173,548 from private sources and \$1,822,350 from public sources. To the first amount he adds the interest on the \$14,000,000 invested in buildings and sites, making a total of \$2,293,338. He says that 146 free schools, accommodating 68,000 children, are also maintained, and that the value of their buildings and sites is \$8,000,000. Including interest, \$2,293,338 from private sources, he says, is thus spent on education, and on education and charities \$4,235,196 from private sources of Catholic benevolence. This sum, he says, is more by about \$200,000 than the amount contributed from public sources in the entire state to all the private charitable institutions of all denominations.

Example as an Educator.
You ask what will educate your son? Your daily example will educate him; your conversation with our friends; the likings and dislikes he sees you express; the business he sees you transact—these will surely educate him. The society you live in will educate him; your domestic circle will educate him; above all, your rank, your education in life, your rank, will educate him. It is not in your power to withdraw from the continual influence of these things except you were to withdraw yourself from them also. Education goes on at every instant of time; you can neither stop it nor turn it course. What these have a tendency to make your child, that he will be. Parents should invariably give good example to their children, for you are usually an student, and impressions made in childhood are indelibly stamped upon the susceptible mind.

The "Dewey" Bible.
One of the "religious" orators, says the Pilot, who visited Boston Common on Sunday, appealed to a sympathetic anti-Catholic crowd a few days ago, asking them to choose "salvation or damnation"—the King James Bible or the Dewey Bible. He was somewhat disappointed when his intelligent audience, not knowing one from the other, shouted "Hooray for the Dewey Bible!" so there is one sure way to get without buster in his own country.

ST. MARY'S ALUMNI.

FIRST ANNUAL MEETING WILL OCCUR NOV. 4.

Officers Will Be Elected and a Banquet Indulged In—Sisters and Graduates Displaying Interest.

Up to this time there has been no Alumni association in connection with St. Mary's Academy, that excellent institution of learning. The desire for the formation of such a body has existed for a long time among the graduates, and a short time ago several of the young ladies met and perfected what is a temporary organization with the following young ladies as officers and members: Miss Raughter, president; Miss Nora Gleason, vice president; Miss Luce, secretary; Miss Kinney, treasurer.

Arrangements were made for a meeting to arrange for an annual gathering, which preliminary was held on Wednesday last. It was decided that a reunion and banquet should be held on Nov. 4 at the academy. At this meeting officers will be chosen to serve for the ensuing year. Miss Phillips, Miss Nora Gleason and Mrs. Dunne were designated as a committee to perfect all arrangements.

The twenty-seven graduates of the institution are manifesting a great interest in the approaching event and it is believed at least twenty of them will be in attendance. The sisters, too, are displaying considerable activity, and that the association will be a guaranteed success from the start is generally conceded.

There will be an elaborate programme at the meeting on Nov. 4. All the young ladies are accomplished in every respect, and the meeting will be festive intellectually as well as otherwise. The coming of Nov. 4 is anxiously awaited by all concerned.

LOCAL PERSONALS.
Peter Burke, a mining man of Eureka, is in Salt Lake.

Mr. A. H. Tarbet is in California this week inspecting his mining interest.

James Kearns, a brother of Hon. Thomas Kearns, is here from St. Paul on a visit.

Mrs. T. Ryan, with her charming little boy, Raymond, was in the city Thursday.

Mrs. White of Shoshone, Ida., came down Tuesday to see her son, Gilbert, who is in All Hallows.

Governor Heber M. Wells and staff are in New York attending the Dewey reception and witnessing the yacht race.

Rev. Father Taylor, L. M., who read a distinguished course in Europe, is now attached to the faculty of All Hallows.

Miss Alice Wall has been visiting friends in Denver, and she reports a pleasant time among friends in the Queen City.

Mr. and Mrs. Thomas Kearns are returning to their home in the city, born this week. Mother and child are doing well.

Mrs. Colonel Dewey of Silver City, Ida., is in the city. She came down to see her son, Con, a distinguished commercial student of All Hallows.

Mr. John Weber, one of Utah's leading mining men, has moved his family from Park City to Salt Lake, and they are now residing in their new home on East Second street.

Mrs. Judge and daughter, Miss Katherine, and Miss Wall, who are traveling in Europe, are now in Rome. While there they will pay their respects to His Holiness Pope Leo.

William Jennings, who for ten years has been with the firm of John Seawright & Sons of Ogden, has gone east on a vacation. He will stop in Denver on his way west.

Last Tuesday was Dewey day in Washington, D. C., and the united Catholic societies to the number of 2,000 or more marched in the parade with appropriate badges and flags, accompanied by two bands of music.

Branch No. 71 of the Catholic Knights of America held a reception on Monday evening last in their rooms. A large crowd was in attendance. An address was delivered by Rt. Rev. Bishop Scanlan and other prominent speakers, and seven new members joined the society.

JOINS CATHOLIC CHURCH.
Rev. Thomas A. Cella, a Methodist pastor, has received this evening into the Roman Catholic fold. With three other converts he was baptized in the St. Joseph church, and will be confirmed tomorrow by Bishop John Foley of Detroit, who came here to administer the sacrament to a large class of children.

The story of Rev. Mr. Cella's change of belief is unusual. For years he has been a bitter opponent to the Roman faith and its adherents, and has lectured against its tenets and its priesthood in various cities of the United States. About eight months ago Rev. Mr. Cella, while passing through this city, was compelled to stop off on a Sunday morning to make railroad connections, and that evening, by choice, attended the Sunday services in St. Joseph's Catholic Church. He was noticed by many of the congregation to pay much of attention to a sermon delivered by the pastor, Rev. James J. Gore, and it is said that immediately after the services Mr. Cella called at the pastor's residence and stated that he was conscience-stricken and wished to be admitted into the Roman Catholic faith. After six months' instruction by Rev. Mr. Gore, Mr. Cella appeared here last week to take final instruction, and this evening was formally received into the church.

The Catholic Church.
In the whole universal record there is no institution so mighty, so exalted, so durable as the Church of Rome. Issuing nearly two thousand years ago from a remote eastern town, and entering a state of society divided by language, race and custom, in three short centuries, despite the most sanguinary persecution that ever assailed, without sword or military implement, the Catholic Church ascended the throne of the world and occupied the most glorious reign in human history. For a thousand years the Catholic Church, with giant like vigor, swayed the destinies of the world, founding nations, building empires, molding peoples, diffusing civilization and reconstituting the whole force of humanity. Unconquerable, invulnerable, invincible, she sprang up a race of intellectual heroes whose searching eyes the whole form of Christian truth stood revealed and who built up the most splendid system of philosophy ever presented to the world. From the ruins created by the tremendous eruptions of the sixteenth century the Catholic Church arose in a new splendor, her crown of temporal sovereignty replaced by a truly spiritual one, her dominion extended, her subjects multiplied, and her whole organization arrayed for a new conquest of the world. To that and mighty unquenchable forces contend, and in the accomplishment of that divine mission the Catholic Church will be clearly visible, and the splendor of her ancient glory totally eclipsed.

THE IRISH ARE TO BLAME

FATHER YORKE PLEADS FOR INTEREST IN GAELIC.

If Ireland Were Freed From Continental Languages Her Nationality Might Be Restored.

Rev. Peter C. Yorke, formerly editor of the San Francisco Monitor, lectured in Dublin recently on the Irish language movement. His address was forcible and unconventional and his words made a deep impression.

He presumed, he said, that they were all agreed that Ireland was a nation, and possessed all the factors that made up a nation. Now, how was poor Ireland, and how did she stand? He was afraid that anyone who examined the education, the social, economical, political and even religious condition of Ireland would be compelled to admit that the country had reached a critical period, that the foundations upon which they built were being undermined, and the anchor on which they relied was dragging, and that unless they were up and doing the day would soon come when Ireland would be Ireland no more. If they examined the so-called national system of so-called education they found from top to bottom its lines were English. The same might be said of the intermediate system of education. The commissioners had stolen from them two-thirds of the marks for Celtic; not only they were blamed, but they were not for the good nuns in the north it would have gone out to the world that the women of Ireland had forgotten the language of St. Brigit, and were not for the Fathers of the Holy Ghost, and for that noble and self-sacrificing and hard-working body of men, the Christian Brothers, Professor Mahaffy might tomorrow proclaim, like Jack the Giant Killer, "Irish is dead, and I have killed it."

As for the newspapers, Irish topics were carefully avoided. In his days they used to get in the Shamrock and the Weekly Freeman good Irish history and Irish stories, but now the Weekly Freeman and other weekly papers were made up of clippings from the yellow press of America, and in the hands of the youth of the country they found the colored abominations of the English press.

They had another means of education, namely, the theatre. The Dublin people were supposed to be a theatre-going people. They prided themselves upon their taste in music and yet they were content to take the stuff that had been filtered through the minds of English doctory, and at the close of those performances instead of old marching tune, "God save Ireland," they listened reverently to "God Save the Queen."

What he said was true, and it was just as true that it was the fault of the people of Dublin. What charm could such an air have for the people of Ireland, mingled with its strains rose up in vision the burial mounds of the people cast upon the road side, the heads of Irish peasants upon the pikes of Cromwell's soldiers, the men who were by the hands of the assassin, and who were poisoned, lying in their shrouds, all rose up before their eyes. It called up views of the long procession of Irish exiles from north, south, east and west, who set out from Ireland.

Ireland was not like other nations. For 600 years she had been a victim, and her walls were broken down and through whose paths the plunderers had swept. Every greedy adventurer had only to come over to Ireland to fill his purse, and yet it was not that Ireland had intended that Ireland should be a nation, and should still continue to be a nation, and should still move they would be able to survive at all; if they went to work to build up Irish nationality they would have to take stronger measures than they were under the circumstances. He believed that if a wall of brass, as Dean Swift said, were built 1,000 feet high round Ireland, he believed that if they could get Ireland into the Atlantic ocean and free it entirely from English and measure would not be too much to restore to Ireland her diminishing nationality.

They could not do those things. Were they going to allow their nationality to be taken away from them? The mind was the noblest part of man, and surely have Irish minds they would could learn to think Irish thoughts and speak the Irish tongue, and if they could bring up their children in the Irish language, and if they should regard the English as other languages, foreign, but of course still carry the small voice of the practical man, and the turtle voice of Professor Mahaffy, who told them that Irish people would lose nothing if the whole of the Irish language was thrown into Dublin Bay.

That fallacy had been well exploded by Dr. Hyde, by Dr. Hickey, and by such men as Dr. Henneberry in America. Outside the Schenck literature there was none so unique, so beautiful or so instructive, or so full of human interest as the old Irish literature, and what was more, it was the language of the Irish people themselves. The Irish people were not the some of beaten subjects who had to be licked into shape by the Romans. Their language was their own, and what was Irish was best for Irishmen, and therefore when Irish was what Professor Mahaffy asserted it was, or not it was better to let the noblest dialect spoken by the noblest of men. It was their mother tongue, and it was the best language for Irishmen who loved the mother. But they were told by the practical man that the teaching of English was necessary for those who emigrated to America and to other parts of the world.

It was a well known fact that no country could be progressive whose children left their native shores in thousands every year, but even on the question of emigration, the Irish people had the knowledge of English gave Irishmen any advantage over Germans, Poles or any other nationalities. The only difference he saw between the representatives of those foreign nations, who had to learn the English, and the Irishmen, who had not, was the evidence of intellectual superiority on the part of the Irishman, because he only knew the one tongue. If the Gaelic movement progressed as it should be (the lecturer told them) that position after position would spring up that would demand the services of Irish-speaking people and then the practical men who stood aloof would be compelled to acknowledge that they made a mistake, and that Irish was a paying concern.

Now, the question under consideration was, this was it possible to bring back a language so dear to its people as the Irish language? He believed it was, and he believed that if the Irish people put their minds to it was impossible. He was not now giving them a practical man who stood aloof, but he was now giving them a practical man who was actually clear facts. This was a people's work. He had no faith in leaders. He did not believe in the policy "follow my leader," but he believed in the use of the national schools or to the intermediate schools which Irish were sent to schools in which Irish was an obligatory subject, in a few years the scandal such as they had seen in the recent intermediate results would disappear.

If the Irish people were in earnest they would find the Irish language movement growing and prospering. The clergy of Ireland he challenged from the Irish people. He desired

DR. RICE'S CREAM BAKING POWDER

Highest Honors, World's Fair Gold Medal, Midwinter Fair Avoid Baking Powders containing Alum. They are injurious to health.

any one to point to a body of men in such numbers and in such positions that stood by their people more nobly than the Irish priesthood by them. But their standing by the people did not stand by them. The people stood by the priests; they went into the desert of the penal laws with them, and now the Irish people had a right to turn to the Irish priest and say there is now another ideal of building up again the wealth of our nationhood, of spreading the language of the Irish race, and the Irish people required the Irish priests to stand by them in achieving that ideal. If Irishmen were only true to themselves that end would be accomplished despite all opposition. They would hear the ring of the Irish tongue once more all over the land, the same tongue that echoed through the ruins of the abbey, and that filled the ancient cloisters in the days of old.

It is not by unfounded attack and contemptible insinuation that the Gaelic movement is to be served. It has been the curse of that movement for half a century or more that it has been sacrificed to the hates and squabbles of its so-called friends. The country branches of the Gaelic League will need to look to it, or the same fate will overtake the Gaelic League as that which has overtaken the Society for the Preservation of the Irish Language. A great deal of the league has been made the vehicle for an attack upon an Irishman who has the nationality of Ireland at heart, and given more of his substance to make a reality than a thousand of his assailants. Now it is used to assail one of the couple of newspapers in Ireland that have been sacrificed to the propaganda. The movement has many obstacles to contend with, but the greatest are some of its conductors.

Moorish Hospitality.
An exchange prints the following touching story:
"Among the Moors a guest is sacred. Once having eaten with a Moor you may be sure that he will guard you with his life. There is a pretty story told which illustrates this:
A Spanish cavalier had a quarrel with a Moor and slew him. Then the Spaniard ran away as fast as he could and, seeing a garden wall, jumped over it. His alarm was great when he found that his owner was a Moor. The fugitive fell upon his knees.
"Save me, I implore you," he cried.
The Moor handed him half a peach and bade him eat it.
"Now you are safe," he said. "You are my guest. Nothing shall harm you."
He took the Spaniard to his house, locked him in and assured him that he need not worry. Presently there was a loud knocking at the garden gate and the owner of the garden came to the door. "Who is there?" asked the Moor, alarmed for the safety of his guest.
"We bring the body of your son," was the answer.
The Moor opened the gate without delay and instinctively knew the truth. "Describe the murderer," he said, and as they obeyed he knew that his son's slayer was his guest. But he kept the secret. When night came he sought the Spaniard.
"Man," he said, "the whom you killed is my only son. He was the apple of my eye, the joy of my heart; in losing him I have lost all that makes life worth living. But you are my guest; you have saved my garden walls. I shall not give you up. You deserve to die, but your blood shall not be upon my hands."
He then led the astonished Spaniard to his stable, mounted him on a fleet horse and bade him be gone. The Moor had kept his faith.

Diet For the Sick.
There are few patients who cannot be given ice cream. People who are ill crave such things, and very often their cravings are a proper guide. I know a case where ice cream saved a patient's life. Ice cream can be taken before anything else to a patient in a hospital. Rice may be given, but never unless it is given to a person. Never give anyone who is sick anything fried. Never fry a beefsteak. Fried potatoes, it is perhaps needless to say, should never be given to a person. Very often an invalid desires things that sound good, but they only seem so because we cannot put ourselves in the place of a patient. We have no idea of how they should feel, and not the idea of how they do feel. Sometimes their desires may be just what the system needs. Above all things, serve the food faintly and prettily to a patient. His appetite is greatly influenced by the appearance and the manner in which the food is served, and nothing can be too good for our sick.

SALT AIR BAKING POWDER
Is always used in making the CHOICEST CAKES.
Is for sale by All Grocers at 25 CENTS PER POUND.
And manufactured only by the SALT AIR BAKING POWDER CO., SALT LAKE CITY, UTAH.
Sample Sent Free.

COAL
Diamond Coal & Coke Co.
Diamond Coal, the only coal. Government test, 2,100.
Salt Lake office, No. 121 S. Main.
O'BRIEN BROS., Sole Agts.
ROBERT MARSH, Gen. Agt.

KELLY & COMPANY,
Printers, Lithographers, Mfg. Stationers, Blank Book Makers.
68 W. Second South St., Salt Lake City, Utah.

SIEGEL CLOTHING CO.

61, 63, 65 Main St., Salt Lake City.

WE SET THE PACE

For fine Clothing, Furnishing Goods, Hats and Caps, Shoes and Trunks. 'Twould be to your advantage to visit our store and get acquainted with the moderate prices on our goods. In our Children's Department you'll find we've looked out for the ladies' comfort and have on our counters nothing but Clothing that is warranted to be the best in material and workmanship. To be convinced—try us.



Branch Store,
Butte,
Montana.



61, 63, 65
Main
Street.



Siegel Clothing Co.

F. Auerbach & Bro.

Largest and Most Popular Wholesale and Retail Dry Goods House in the Intermountain Region.

Good Honest Values in good honest merchandise have firmly established the confidence that exists between the people and this progressive store. Our advertisements are devoid of exaggeration and we stand without an equal in actual honest value giving.

Beginning the Fall and Winter business with the most complete Stock of modish and dependable merchandise ever offered in this city. Our vast establishment is filled with the Best Goods that a careful search of the world's greatest markets could find. Never have we entered upon a Fall Season with a more elegant stock of goods—nor have prices been so low.

GEORGE M. SCOTT,
President.

C. N. STREVELL,
Vice Pres.-Treas.

J. E. GALIGHER,
Secretary.

Geo. M. Scott-Strevell Hardware Company.

Wholesale and Retail Dealers in All Kinds of

General Hardware, Fine Cutlery, Stoves, Crockery, Glassware, Lamps, Miners' Supplies, Tools, Powder, Roebeling Steel Wire Rope, Belting, etc.

SALT LAKE CITY.

UTAH COAL.

GASTLE GATE.

SUNNYSIDE.

WINTER QUARTERS.

CLEAR CREEK.

Lump, Nut and Slack.

ANTHRACITE, all sizes; COKE.

CHARCOAL, BLACKSMITH.

F. V. COAL CO., 23 South Main Street.

Telephone 42.

D. J. SHARP, Agent.

THE KENTUCKY LIQUOR CO.,
(INCORPORATED.)
The Family Liquor Store of the City.
Agents for Schilt Milwaukee Bottled Beer. Importers and Wholesale Dealers.
Nos. 11 and 13 East Second South.

O'MEARA & CO.,
REAL ESTATE, LOANS AND MINING STOCKS.
Metropolitan Hotel Block, 23 S. WEST TEMPLE STREET, SALT LAKE CITY. Telephone 386.

Re-discount and sell commercial paper. Rooms 41-45 O'Meara block, Salt Lake City, Utah.

McGURRIN & CO.,

38 West Second South Street, Salt Lake City.

Invite all or a part of your patronage in their departments.

REAL ESTATE Improved and unimproved in all parts of the city. Houses for sale on easy terms.

SAVINGS Carefully Invested.

KEMMERER Pembroke Stationary Co., STATIONERS.
Drawing paper instruments, Williams' typewriters, filing cabinets.
Printers, Blank Books, Engravers.
Engineering supplies, blue printing, typewriter papers, ribbons, carbons.
54 W. Second South street. Tel. 75.

J. F. BENNETT, W. J. BENNETT, Pres. and Mgr. Sec. and Treas.

SEARS GLASS & PAINT CO.,
Importers and Dealers in
Paints, Oils, Brushes, Plate and Window Glass.
Manufacturers of
Sliver Cases, Art and Stained Glass.
Agents for Berry Bros' Varnishes and Heath & Milligan's Paints.
23 West First South Street, Salt Lake City, Utah.